M1676
FIREFLY HOUSE
Tuesday, September 23, 1969

RESTRICTED

MR. NYLAND: Weell, we'll sit quiet for a little while ... It always is a little different to sit quiet in a group, as compared to sitting quiet by yourself. There's something that goes out from each other to each other. When one is sensitive, you feel it.

This is going to be the last meeting of this second part. It'll complete fourteen meetings on Tuesday. I'll be away for two weeks. I don't think you should meet on a Tuesday. Leave it by itself, because it had a certain cachet, and it will be difficult to repeat it.

As far as the third octave is concerned of this, as I still call it 'series', I said last time that I don't know exactly when we might, although I have plans for a certain kind of meetings again. But in the meantime when I come back for Tuesday, I'm planning to have ammeeting at the Barn, to which all the different people, particularly those living around here, are invited - and anyone else who wishes to come. The reason for that is that I have a feeling that sometimes it is necessary to have a little bit more exchange on the basis of real questions of Work and that the insistence for that kind of a meeting will have to be only Work discussion, whatever one experiences if one wishes to Work on oneself, and what conditions could be created, or whatever stimulus might be given. So that a person by attending such meetings can get enough food for a week. No particularly assignment of tasks, because a task is always to be given by oneself. In the beginning it is necessary to have a little idea

of what is meant by a task, but after sometime, when one Works, one knows; one knows very well, almost I would say, what is wrong with one. So that's the way we will continue for a little while, probably until Christmas. After Christmas, I think I will go to the Coast again. It will depend on how I find things there, and also how things will go this, this particular time that I will be away.

I had a difficult time today thinking about it, trying to settle a few things that I believed were important, so that I could leave with a light heart. I don't think I can, because it is extremely difficult for me not to be identified with the problems of different people. And I was thinking about how it would be if I die: what I would be? That is, what would happen to me? That is, what would be my attitude in dying and leaving this Earth? And could I actually loosen myself sufficiently at that time? Because I'm attached to all of this, attached to all of you people. I've said it a few times in these meetings, and several times I have said certain things that I know that were not entirely understood, and perhaps you couldn't understand. But the fact that I wanted to say them meant that I had a great sincerity, and also, of course, trust, that it wouldn't matter even if I said things, but that they would be kept, and kept for yourself.

And I've looked at this first and second series, these, these fourteen meetings, again as a kind of a, a Testament. I've used that word in connection with the 1500 series, and I call it, the Testament in which Work is discussed from different angles, in which I felt would be enough for anyone who wanted to find out what is Work. So when I call this again a Testa-

ment, it must be the New Testament, and to some extent it is new, because we have talked about Work. We started out with Intentional Suffering, and of course Conscious Labor. It was the theme of that particular first meeting, and it has been the theme every once in a while. And although in the beginning I didn't call it a series, because the excuse was that we would talk about variety of subjects at different times without any particular thread or coherence - I have called them now a Series, because totally again, there are certain things in this, in this particular grouping, and in particularly the last three--in relationship of body, and emotional states, and the mind. And that this last meeting, I wanted to consider a resume, or maybe even sometimes a recipe for life. In that sense then, I mean Testament.

I do not know if I will be able to continue too much of this kind of thing. Last week I said, I'll be glad when it is over--I will be very happy. It is not a strain, because Work is too much part of me that I don't feel that I'm under any particular pressure to have to talk about it. And neither is the difficulty that I'm afraid of selecting things that are either a little bit theoretical, or perhaps not practical enough as yet, or even that what I would say, may be a little bit ahead of the game. I'm not worried about that so much. I was a little more worried about the kind of people, because I know that among us there are some for whom this kind of information we have talked about could be a little dangerous. I've compared Work every once in a while with salt, and that a little bit goes a long way to get the right taste, so that that what

one has to eat is appealling, but a little bit too much starts to turn against you and destroys possibilities. I don't think we've gone that far, but when - and I hope of course you will - you will listen again and again to these tapes, and then something can take place in you, and that you will see it much more of a general nature, instead of just a subject.

You see, the whole question is always to find something that can lodge in your mind and that will be allowed. And that there are so many objections to wanting even to create it, that the Wish at times has absolutely no strength. That what one wishes to do is make this body, and the personality, a real laboratory to function as a means for experimentation. And of course, I'm reminded then of the chapter of Russia - the trouble Beelzebub had in trying to get a permit from the authorities; also he wanted to establish a laboratory. And who were the authorities, that a certain consent had to be asked? The authorities are in the mind. They are the different thoughts, associations, which oppose the erection of a laboratory. And they give you the run-around because they are so clever, or even, they are so afraid--it is a bureaucracy. And one has to go from left to right and from one office to another, from one thought to another, until you finally find a way out of a labyrinth of ideas, without signs, but constantly trying to find what is the road, because one wants a road. And it is like that in one's life when one wants to Work. The objections there are, of which there are many, their name is really <u>legio</u>. It is impossible to believe how many excuses there can be, and that one looks for them even, in order to eliminate if possible, <u>any</u> attempt at Work. Sometimes I call it laziness, and some-

times it's quite definitely an ignorance of that what one does to protect oneself, and it is still that question of the mind being unable to let go of certain thoughts or processes with which it is familiar for the sake of something else starting to exist.

What should start to exist in a man is what I call his FA bridge, his own FA bridge. Everything centers around a FA, because it is from that via it came from, not permanent, going over into permanency. It is what is subjectivity and subject to death going over into Eternity. It is a difficulty for a man to understand what is really needed for that, and still his whole physiological body is an indication of what is needed; there are the feet, and there are--there is the mind, and in between there is the trunk, the seat of emotions. It doesn't matter so much if it is, in the beginning, solar plexus and afterwards might become heart. But it is the bridge between physical and the mental, and the emotions are going to be the help, and the helping guide; it is of course the scaffold; it is that what will enable man to climb up further to build a soul for himself. But for that, his,particularly emotional, state has to be in the right place, and the right place is that part of the middle of the man--man between his two worlds. That is where man really lives, when he lives on earth, and physically his stomach is there and his intestines and all the rigmarole that is connected with it.

When he wants to produce certain things that are also of this earth and he believes then in that kind of a procreation, he can create a new generation, also with that part of his body. When he has to eliminate rotten material, it is also that part of his body that takes care of it. When, on

the other hand, he wishes to grow up, it is also that kind of sex energy that has to be utilized for the purposes of growth. And that is where the beginning of certain things are - we talked about that last time when I said, the place of Kundabuffer, the beginning of the spinal cord, ending up in the pineal gland, that I said, was a part of an exercise which sometime I will explain to you, and where will be most of the material of what I would call the third octave of this kind of Work. It is to try to give you, but only to some of you, certain tasks and certain exercises--so that I'm quite sure that when I give them, they will be utilized and used in the right way. That is why I am so hesitant in announcing a third series; that is why I want to stop this; that's why it's necessary to go to the Coast at this point; that is why I want to find out what is going to happen. Because I will leave you alone. And you have to consider again this kind of a trip as if I will not come back. You have to look at this constantly as if I die. This is what you have to become familiar with.

You see, on the sixth of October I will be married forty-nine years--seven times seven. It is a long period; it has been very eventful, and also quite right. And I'm tremendously grateful to Illonka, that she has allowed me the last seven years, so far, to spend in this direction.

I still think that Gurdjieff is not only a remarkable man, but has shown us a way. Originally I intended this evening to be more devoted to Gurdjieff. I had some imagination about that, to emphasize what we owe to him, and to remember, as much as we could, what we really ought to be grateful for. Where would we be without Gurdjieff? But just having a little bit of Ouspensky maybe, and even that was so-called 'Gurdjieff.' By having certain religions, or all kind of esoteric knowledge

that you had to put together--I've talked about that several times. And of course my gratitude towards Gurdjieff is quite definite, and there is no question about it, that the last years of my life I want to devote to the possibility of disseminating as much as I can and as great clarity as I can. Because I felt a responsibility that that ought to be done, and I knew from Gurdjieff that he hoped for that. And when I look over the different people who have been influenced by him during the period that I knew them, during the period Gurdjieff was here--the seven tripe hemmade, and the times I was in Paris. And I consider then all the different people I have met, and I look at them--and several have died, so there is not much to expect from them anymore. And even if they haveddied, what have they left regarding Work? Whatever it was that they did in their life, and even now the few that are still alive, you might say 'of my age,' what are they doing? Every once in a while I think, 'Is that in the direction that Gurdjieff actually meant it? Is that the way his Work, his life's Work, should be treated? Is that the way one can expect that it will have certain results?'

I can't help comparing every once in a while what I know with what we are doing, and I have exactly the same kind of questioning attitude toward us and myself, and having started, and on the road of trying to accomplish certain things in which, of course, I firmly believe but which at times are terribly difficult because so many and such a variety of different influences seem to come, and every once in a while, without any reason, and it looks many times as if it's just carrying a hell of a load uphill, every once in a while asking, 'What for?' And

you probably remember last Sunday evening after I got up, and I said something about Boston, and I said about, when I left the room in Boston the last time and just after I had gone, and there they started, talk-talk-talk-talk, and I turned around, and I didn't talk to them but to myself I said, 'Such fools!' And then I said, 'Why should I spend my time?'

But you see, I'm at the point where I don't count my time anymore. At the end of this month I'll be seventy-nine. It's older than Gurdjieff was when he died. Measured in time it's very long; measured in Consciousness, it is short. But I do know that gradually this particular time length starts to change, and I really have no particular interest any more in consideration of such time. But then when you ask, 'What will you do, or what will be done by the group when I die?' My answer always is, prepare, extract as much as you can, at any one time, so that, as it were, you become imbibed, that you start to swim in it, even if it was a hell of a lot of nonsensical information that as yet you don't understand, that there is at least the possibility of swimming in it and keeping at it without any thought about me dying. When I die, I die. And then that this particular kind of an appearance simply doesn't exist anymore. Do you think Gurdjieff gave that any particular thought? He had done what he felt was necessary to do, and he has left that as a legacy--and to a small extent I know how God damned small it is.

There are a few tapes, and some information, and I hope, clear information, and exact, because that has been always my insistence, and that is why I deviate from people who put a little water in the wine and dilute Ideas with all kind of

ordinary mental functions. So there is a little bit of that kind, that you can again listen and listen, or you can read, or you can remember. But don't consider that I won't be here. You take now, and you make it your own, and then you don't have to have any fear, not only of your own death, but surely not of mine.

This is what I meant by this kind of a series, to give you in fourteen--let's call it 'lectures' now--discussions, not much on your part. I had in mind, as you probably remember the second meeting, to have a little bit of question and answer, and I was a little disappointed: you also know that; it was not the level I wanted. After the first meeting, which was a definite level of Conscious Labor, the second meeting was not that, and of course then, the third and the fourth, and so forth; I stopped it, because I didn't want that; I didn't want these meetings to run down. I want them to be kept, I wanted them to be kept up on a level, so that while you're here you can listen and won't fall asleep, and will not allow yourself, even for one moment, to deviate from what we are talking about--which is your Soul and the building of it. And when I say now that what is important, it is that exactly for your body to understand what is your emotion, so that what then can create, will come from that particular part of your body. It will go across the bridge, because with that kind of Conscience that will be built, there will be a Consciousness. The Consciousness simply will be helped in the beginning to provide a conscious conscientious state, so that one can start to understand what is meant by an emotion, and the relation to God will make it possible that certain things will flow into one, and at such a time, of course, you will become affected by that what is the Totality of all

Life. That naturally in your emotional state, you have to give yourself. When you say, 'I love Work'--we talked about that the other day--you must mean that you really care. But if you don't know and don't learn how to care, how in hell's name can you love Work?

It's necessary to care for as much as you possibly can; you should care for every damn thing that you do. You should even care for every person in their attempts to devote themselves to the, the appearance of life, in honesty, because if they are not honest, don't bother; let them go. But, if they're honest, they are striving; then you have an obligation on you, to find out what it is. And that even if sometimes you don't like their appearances, or whatever it is that seems to appeal in one and not in another, it's not your concern. Your concern is yourself--your concern is to know what is your emotional state--that depends on what your life is and what you ultimately wish.

If you want to grow, that is where the center of your attraction will start, that is where you must begin. That is the utilization of your feelings and making them deep enough to be attached to your heart. And with your heart, you start to proceed--you go through life--not on your sleeve all the time, but constantly looking and looking and looking for that kind of honesty which has become an emotional state. You must never deny that; I don't care how old or how young you are: it's the one thing that is the motivation for your Life. And when it can come out freely, and when it is there without any restriction, and when your mind is not objecting to it, you can be even at such a time perfectly happy and in equilibrium, because that what your emotion will give--I've explained it--is the beginning of someone sitting

in front of a scale and measuring with the imponderability of your mind that what is right for you and what is not right. That what you have to learn to find out is how this, that, and the other, is useful in your daily life.

You go again now; you are for another couple of weeks, you won't see me; maybe you think of me once in a while. You will have a meeting on Wednesday. I charge those who are here with that meeting; I hope you can answer to that. I hope that when you get to that meeting that you will remember this kind of a meeting, when we sit quietly and at least we can talk about certain things and not talk about nonsense. So that your intent then at such a meeting on Wednesday is to take maybe at times the initiative, at times maybe just listen, in times just support with your mind, and some times use your mouth to help them. You choose a moderator for one Wednesday, and a moderator from the other.

There are several things you have to do during these two weeks. You have to Work very hard, not only at meetings, not only at gatherings, not only at transcriptions, not only at office work, also for building--building something physically. There are a fewppeople who have to take that kind of initiative and that kind of responsibility, so that work is assigned. I said something about it on Sunday. You must realize that you are a Group. Your outer growth is a much much better than it used to be, but still we are so plagued by so many things - I call them always stupidities. There are still certain people who really don't belong, and the only way by which they know that they don't belong is by the group to be what they should be. But if they go and agree with them, the group is lowered, and the other persons don't understand why they don't belong.

When I am here of course I can tell you every once in a while, because I have a certain measure, and I know what is right, and it may be difficult for you, because you still want to remain friends. You see, I have no desire to friend: I can be, but it does not interfere in my fairness regarding Work. And when I honestly believe that a person is not right for a level, I won't tolerate that, and I cannot, because my Conscience wouldn't let me.

Maybe there are many things that you don't understand. I've had a long life and a great deal of experience, and sometimes that count against me. But you must know, after you go now, tonight, you must go now with what I would like to charge you--to find out once and for all, for yourself, that particular place from where creation starts. Where is the Wish in you? The Wishnnot of your mind, but the Wish as an emotional state--of a desire to be united with God. Of that which you must learn to understand for man as he is on Earth--the difficulties he must have to face, in order to free something--we call it 'Life.' That one is in contact with all Life, that one is sensitive to Life existing, with that for the time being, that what is the expression of your emotion creates an atmosphere of Life around you. So that all forms of life, animals as well as plants, will be affected by your emotional state. You don't know that because you think it is just growing out of the soil. It's a general atmpsphere whith creates also a surrounding conducive for the growth. Why do we talk about wet hands for those want to plant orchids? That is a person who because of his physical make-up happens to have that what is required for the creation of that atmpsphere. What do we call 'love at first sight?' It is some-

thing that goes over as vibration rate, and it is recognized as being similar and then one feels at home. And it is exactly because of this that it can take place; that it must be expanded, because emotions that only stay within your own little realm, they will not help you to build a Soul. They will give you an impetus, perhaps at most, and for the rest, it becomes Work. Because you have to include in that, the Totality of all Life; otherwise there's no reason to make a Soul. You think that your Soul will stay with you? The Soul without the kind of dimensions thatwwe are familiar with with our physical body? A Soul is entirely different. A Soul may be realm around the rest of the world outside of the Earth; it is higher even than the planets. For the Soul, there is no space--particularly, the Soul that happens to be developed after Conscious Labor and Intentional Suffering. In the realm of the SOL-LA-SI of the Soul, there is already no end. And that therefore the preparation for that, all the time one must have in mind: What is it that I can do for others? What is it I must care for? What can I do? Animals is good; to some extent it's cheap, because there's no opposition from them. But for those where it is difficult--how to reach them, what task there is? With a baby it's beautiful; it is not as yet spoiled. We are all spoiled. We are all with a harness, with a coating, sometimes impenetrable; sometimes you don't even know it exists; sometimes too smooth, it slides off. And maybe you have a pin, and you cannot get it in, because the pin isn't strong enough. And you try to lance it--or a knife even--and sometimes it just breaks.

The value of your life as a group, the value of the wish really to communicate--I would now say on any level. When you

Wake Up to any level where you are, you are on the road of development. It doesn't matter at all on what particular level you start: unconscious, or a little bit conscious, or a little bit already esoteric, or a little bit free or bound to hell. You start; that's the whole point. You make up your mindeeach morning, 'I wish to Work.' You say it ten times, 'I wish to Work,' like a mantram. Same way as you say, 'I have a body,' emphasizing each word, but looking at the sky, and clearly, and knowing, by breathing, that you are alive, and that you wish your heart to have a chance to talk to you in the language of the Heart, so it is not bound by the body. And that the bodytthen starts to function, as I say, for the purpose for which the body was created on Earth.

We will not understand why there are many parts of life. We will only understand it when we see the principle of Life, without the form. And at the same time we keep on admiring the form, cause that's what we wish. When we want Life, you can leave the form for whatever it is. But how to understand it? Because even your heart is dep ndent on the heart-beat, and still the Keedjan is dependent on hanbiedzoin. When one talks about the Soul, it's a little bit further removed, but that what is needed for the building of an Emotional body is the knowledge, and that what is progress is in accordance with one, three, two--I reach for the highest and settle for the middle. This is what I mean: I stand on my feet, I reach for my mind, I settle for my emotions. That's where I live.

Now it is a question of standing straight, because I can

also bend over, and the whole God damn things of my body is topsy-turvy. That is Kundabuffer. If you allow yourself to be bent and to remain that kind of a question mark, without any wish to stand up, you will simply die that way. And that's probably the way you will be buried. It starts like that at birth; I've mentioned that; it ends like that for an unconscious person.

Gurdjieff was much stronger about that; he would say that such a man dies as a dog. Many times he would say that, particularly when we were drinking Armagnac--at a certain idiot, 'for those man who die like a man, and also for those who will die like a dog.' And then we waited a little bit, because many times he would add to it, (like a dirty dog' under his breath, probably only to be heard by a few who happened to be near him. And we were afraid. We would say, 'Dog I can understand but "dirty dog" - why?' A dog we could understand, a dirty dog, why? Who wishes to be dirty? This is your own determination. This is what you have to find. A dog is a good image. You remember--it tries to hunt up Atlantis. It digs and digs; it finally finds the treasure, and in the process all things have turned around, and reversely read, the dog has become God.

This is the process we wish; this is the aim of wanting to be fused; this is the aim of understanding this life on Earth. To give it all the attention that it needs, and to then, to let it alone and let Mother Nature then take care of whatever is left for her to do. But when a man starts to grow and when he starts to realize that he need not any longer be subject to such laws--Ouspensky loved to call it forty-eight, or even sometimes ninety-six for the 'dog'--But that one is no longer

bound, not to that extent. Then there is that kind of a hope, and with that one starts to grow.

You have to turn, John.

I don't know how much you will be able to grow. I don't know how much you have taken these kind ofmmeetings to heart. I know that for some of you they have meant at least a little bit. I think they have been quite right in reminding you. I think also theyddo contain some references, every once in a while, to the sincerity of life, to your particular problem or whatever it is that you want to make your problem and your question, and to what extent then, you want to stand up straight and face the world, and what you will extract from it, to what extent you even can use common sense, to what extent you can come to yourself and say, 'Not everything is lost; there is always that kind of a hope because I'm still breathing, so why shouldn't I be able--I Wish to be a Man.' Without determining in the beginning what is harmonious, when I wish to grow up, I want to become Aware of that what I am. When one talks about Work, don't only talk about the qquiet lovely attitude in sitting in a chair and just being able to contemplate what you are and even to call it a little bit by name, you move this and you move that. It is not Work; it's a little preparation. It is just a matter of a little relaxation which you consider yourself with your own ordinary mind. You exist--of course you exist--everybody knows it; you know it. But when it comes to Impartiality, I start to go over the threshold into something else completely different and unusual to me, because I'm not impartial, not in ordinarly life. I always will be identified with whatever I am doing--for the sake of justification, for the sake of enjoy-

ment, for the sake of jealousy even, for the sake of pride and love, self-love. And that I call Impartiality, that is why I consider Impartiality the worst kind of enemy.

But why first Impartiality, before you can call it Participation? Because you wouldn't know in so-called 'participating' what to do because there is nothing that is free. Impartiality will create a freedom in the form of something that is with you, separating from you, being with you, benevolent towards you, to Work with you in time--your 'I'--to make it grow, to Work with it, to let it understand that you Wish, and then the 'I' with respond and then will want to grow for your sake. But it has to grow; it isn't there; there's nothing in a man, nothing in his mind or his feeling. A little bit of something that hopes and wishes for Conscience and Consciousness, but it is enough, it is more than enough. Because if I wish to take it, and I see what I am, and in the state in which I want to live, and what I have to live in now, and then I have a desire--something in me starts to grow at such a time. I say, 'But why in God's name, can't I, because I want it with all my heart?' Then perhaps I get affected; then there is something in me that starts to--I don't know whether it lifts me up or not--but at least it gets me in a certain state in which I say, 'But something, in God's name, has to be done.'

I don't care if you fall on your knees and you pray. I don't care if you sit quiet after that. But you know well enough that you have to do something, and the doing will give you, in your body, the dynamic quality so that something like 'I'

can observe you. You get out of your chair; you walk up and down, and then you see if that what is separated can remain. And then no further discussion and no further explanation and no philosophy. It is then an experience for yourself and you know it and you don't have to explain it any further, because that is the result of Work; even if it is Work for one moment, you make it again and again and again. 'A thousand times,' Gurdjieff says. What do you think Gurdjieff means when he says that? Gurdjieff is much stronger than I've ever been. Of course he was Gurdjieff; he dared to say it. Many times I don't dare it--because I'm still a little attached. In time I will dare--I will give you a chance to go to Hell.

You see the caliber of these kind of meetings, the caliber of tonight; it is a resume, as if totally that what I would like to put in a nutshell is to try to remind you, constantly, if you can, by just hearing, hearing, in your mind--maybe someday you will hear my voice there. Someday you will say, 'God, if I only then had known.' Like many times I've said it, regarding Gurdjieff--sitting next to him and not knowing what to say and then afterwards feeling sorry because what opportunity went by. And of course that's in the nature of things. I've said sometimes thatpperhaps I started to Work after he died. And maybe I do not know that; I don't know how much preparation was needed for it. I don't know how much even intelligence was in my way. I do not know what this kind of scientific education that I've had helped me and also was terrible to me. And how sometimes the wish to create was not there with the Wish, and only a little bit of an intellectual endeavor.

Butaabout that I do not care. I don't care at what place you start; honestly I don't think it matters. I think it is a matter of starting. It's a matter of realizing that something must take place someday, and don't wait, not too long. It's alright you wait, you consider, you sit quietly, maybe for a little week or so. Sure, one has to be patient until certain things start to crystallize out. But don't wa't for all the time--you haven't got it, and you miss opportunity after opportunity. Why be so afraid? That you will be bound? If you are bound to Work, what's the difference? I wish that Work would take a hold of you in such a way that it became indelible, that it it is part with you, that fuses with you, that every breath you take is Consciousness for you, every exhalation gives you Conscience. I wish it would.

You know what I wish for you all, and it is not sentimentality, cause I don't want to be sentimental about it--I want to be honest. But I want to be a Man with emotions, and I don't dare, really at the present time anymore to hide it. Because what is life worth if you don't want to show what you feel? Don't hide everything behind your lovely head and your thoughts. Almost I would say, 'Fly off the handle once in a while and be every once in a while uncontrolled, but at least it's Life in you that can come out.' Afterwards you probably will be able to regulate it. Depth of your life--real intensity to find that what is not of this Earth. That is the treasure, that is Atlantis. It was not of this Earth. It was Essence, so it disappeared in one of the cataclysms of the Earth. Much of the stuff that we were born with has already disappeared, and it is coated over, and you can hardly penetrate it anymore.

And you don't know where it is. Orage mentioned, I remember, where the treasure is. There is a certain rope from there to the surface, and in order to indicate where it is, there was an 'I' attached to it. So that the 'I' on the ground would indicate, 'there is the treasure underneath.'

What else is there to say? You know it much better than I do. You know it in your life, you know where to apply it, you know what to do. I hope you can do things. I hope that you will remember. I hope really that you will be honest enough. I hope that you will never forget these meetings. I hope that every once in a while in your later life, when you happen to think about this little period--the Firefly House, and the different Conditions created bytthe Barn, and the time you spent here, and then went off into ordinary life, and had your life, and the way you ought to live it for yourself, not always here at the Barn. You have to go out--you have to test it--you have to find out how much you've got. You have to experiment. The Barn is still Participation, but Experimentation means I go away a little bit. Not walways with the Barn. Not always with me. I'll help you. I will go away.

What will I do next year? That kind of consideration--it comes through me once in a while. Where will I be? What should I do? We build a little house, it's here, it's finished as far as I'm concerned. It's beautiful, it has even wings. Just a little bit morfixing up, so that it becomes, in winter time, a little bit more comfortable probably. But it's here, so it can be lived in--it also can be left. The Work was done in building. And unless this becomes a place where Work will continue, in some form--and then sometimes I say, 'I ask privacy, so that I can find what is needed.'

I would like other people to work here. I do make exceptions for certain kinds of things that are needed, because I also know what I need and I have the strength of character to insist on it. At the same time, I also know what I don't need--and for the time that I'm away, I won't want anyone to work here, except a repair or to build that what is needed, but no ordinary work--no work at desks, no work at tapes, no work at copying. Just leave it, leave it, leave it, leave it, so that I will find it exactly the same way, with a little more dust on top of it. The house will remain open. I'm not going to lock it like last time. It was wrong--because it was misused even when it was locked. So now it's open, now everybody can come in. I ask to take care of it, with the light in the morning, the light in the evening, the cats, or whatever it is, that's all. I don't need very much. I wish to have time to write FIREFLY a little bit more continuously. It's very little I've done on it--I'm honest about that. I wish I could have--too much trouble, too many stupidities, but maybe it also changes. And maybe when I'm at the Land, there's another house, under a roof now, so I can sit there. You see, I'm welcome there--I can go--I can go anytime, any place. I'm not attached. And because of that, I can love you all.

So, I hope you can Work. I hope youwwill remember. I hope you do your tasks. I hope sometimes you feel like a little school, the children in the school, a little bit of an esoteric school, a little of something of that kind of information that I think you need, which you didn't get at college--information for your real Life--in the way you ought to live in life, the way you ought to utilize your body, the way you have to be

with your mind, the way your feeling has to be deepened, the tasks that you have to give yourself, so that the teacher, when the teacher goes on vacation expects you to--when he sees you again--expects you to be ideal, having learned all your lessons and never forgotten anything.

What will you do? Try to make up your mind. And make it up, and don't wait sollong--make it up! When you Wish to Work, there is no reason to wait. The time is now--and not tomorrow.

So Good Night. I'll see you when I get back, I hope.

Transcribed: Susan Dann
1st Type.: Susan Dann
1st Proof: Helen Ramsey
2nd Proof: John Ramsey
2nd Type.: Helen Ramsey